/72 cont./ They reared the
231 silkworms until the cocoons were formed, wound off the silk
[283] from the cocoons, reeled it, and made it into native thread
[291] and silk. They dyed the material and made it into women's clothes. Recently they have learned how to hatch the worms from eggs themselves.

[285] The number of Miao who keep bees is quite large. They weave dup, open bamboo baskets, plaster them with mud on the outside, and make three openings in the front (Illus. 39) for the bees to go in and come out. They are covered with old
[438] bamboo hats. The honey produced is mainly sold. The yellow
237 wax is used to burn in place of incense and candles when wor-
[782] shiping the spirits.

285 Crafts. — The most common handicraft industry among the Miao is the weaving of bamboo wares. Bamboo splints are used to make baskets, containers, back carriers, fish traps, mats, and hats. The manufacture of hats and back carriers
[291] shows fine workmanship. The bamboo hats are worn by men
[482] and women over the headband in place of umbrellas. The back carrier has two carrying rings. At the time of use these go over
[854] the shoulders, with the basket full of various articles on the back. Women going into the fields often place their babies in the carriers so they can be free to work as usual. In addition to the use of bamboo as a raw material in weaving things, there is
[573] also lampwick grass, which can be woven into bed matting.
[438] After meeting their own needs the surplus is also sold. The cloth
286 woven by the women resembles that of the Chinese both in
[171] method and in design, and is also sold. Ninety-nine per cent
[438] of the Miao are farmers, there being very few artisans. Al-
463 though today a few have learned to do silversmithing, black-
[326] smithing, coppersmithing, or carpentry, ordinarily they are
[335] mainly engaged in agricultural pursuits, and the handicraft is only a side line and that is all.

439 Trade. — The Miao people do not know how to trade. Formerly, the Chinese brought salt and cloth into the Miao villages to exchange for their local products, but there were many dishonest traders, who cheated the Miao, giving rise to

4:Mickey E-5 (1940-?)1947 AES Misc AES

241 312 for flooding the fields. There were days of rain followed by rainy nights so that at least part of the day was sunny. They continued the preparation of fields and the carrying of fertilizer and began the harvest of rape, wheat, beans and peas.

241 For rape the whole plant was cut near the ground and the sheaves set, heads down, in the fields or along the beams of a barn or house. The seeds were later knocked out against the inside of a large, square wooden box in the field or on a threshing floor. For wheat each head was snapped off and thrown into a basket on a woman's back, to be dumped into the baskets on the carrying pole and taken to a mat on the threshing floor to be flailed. I helped twice with the reaping of wheat. Bean and pea plants were pulled up by the roots, bundled up, and hung up on the rafters to dry. When they were thoroughly dry the dirt was pounded off with a large wooden mallet, which could also be used to beat out the pulse. Or a flail was used. They were then sieved and winnowed in large, flat bamboo trays.

[335] One day fully half of the men of the village, under the direction of one of the older ones, were working together reroofing a house, while the young people went back and forth with their loads of fertilizer and empty baskets. However, the chief activity at this time was the preparation of fields into which rice, now several inches high, was transplanted later. Most of the fertilizer was carried to prepared fields, but some to fields not yet wholly cleared of other crops.

On the first of the fourth month I saw the members of our household working together to prepare a field which had been cleared of beans and rape. Two young men, one a member of the household, a relative who was something of a hired man, and one from another household, were plowing, the plows being drawn by water buffalo. The second nephew together with his wife formed one "team" and the son and his wife another to bring up water from the pond, along which this long field stretched, and pour it onto the field. They had attached ropes with sticks in them to the handles and to a point near the bottom of each bucket on each side, to hold by, so that they might together swing

/266 cont./

592 621 [551] 164 [732] House 8: The father of the house: personal name, Yin; family name, Sen Sun. He is not related to the other villagers and allegedly moved here only because good fields could be laid out here. He looks cretinous, and this is said to have happened after an attack of fever (meningitis?), but he is a good worker, and with his daughter of about 20 he lives in peace with the other inhabitants of Nam Fa. /Ills. 52-57 appear here on unnumbered pages./

34 /267/ Among the Meau in Thailand, we were able to distinguish five house-types:

1. Dwelling houses.
2. Granary housing.
3. Stables.
4. Smithies.
5. Rice-field huts.

There are no houses for special purposes, such as cook-houses, guardhouses, inns, spirit houses, or such for cult associations. Except for the smithies, there is no artisan's housing.

1. Dwelling Houses

342 The main entrance of the houses have to lie, not in a definite direction, but on the valley side, in order to prevent the water rushing down the slope from entering the house. On 351 the mountain side of each house there is a drainage ditch which guides the masses of water from the tropical storms past the house and into a gutter, in which it then, as in a brook, plunges into the valley. /Figs. 59-62 appear here./

342 [353] When one steps into a Meau dwelling, he at first gets a very cheerless impression because of the darkness prevailing in it and the smoke-blackening which covers all the walls and furnishings. Also, corresponding with the previously described seminomadism of the mountain peoples, not too much effort and care are used in the construction of the houses. Boards, [322] beams, supporting posts, partitioning walls, and all parts of the roof are merely roughly hewn with the ax and show marked 335 irregularities. As binding materials, rattan and bamboo are [824] used exclusively; sawing, nailing, or glueing is unknown. On the other hand, posts and beams are joined in various ways (Figs. [353] 59-62). With a longer stay, however, and more precise

[TEXT CONTINUES ON P. 369]

/267 cont./

342 observation of the domestic life, it appears that the living
[353] habits cannot be called primitive by any means; the houses are appropriately and serviceably furnished and do not lack a certain coziness.

/268/ The houses are rectangular and always built on the
[592] ground. Each house is inhabited by the entire family and is the
556 larger the more numerous the family members are. Just as a
[858] man's wealth depends largely on the number of his children, that is, his work force, so also do the size and equipment of his house. If many children have died and no relatives can be
352 taken in as house members, the houseowner naturally does not
353 have the time to do more work than is absolutely necessary
556 for his subsistence. In this case, his house looks dilapidated; it is not kept clean,
[778] there are no chairs or tables, the house altar consists of only a simple board, the
[335] sleeping areas are only partially enclosed by a plank wall or not at all, the household equipment is sparse, and the laboriously hewn planks for the house walls are often replaced merely by plaited work, fan palms, or split bamboo (Ill. 105).[1] Never-
342 theless, a pervasive uniform style of construction is discernible. Every house has, as a rule, two entrances. One leads directly into the kitchen, the other into the living room.

Figs. 59-62. Ways of fastening posts and beams in the houses of the Meau.

[354] The cooking area with the hearth and the
353 tables and stands for the cooking utensils, the altar for the spirit of the house, the rice pounder, an open fireplace, and
574 a resting place for guests are found along the wall opposite the
353 main entrance. Every house has several storage lofts in the interior. If the storage lofts and granary are inadequate for the
251 field produce to be stored, there is often found on one house wall a small addition which serves as a granary. If needed,

1 [see cat 116, p705 - ANALYST]